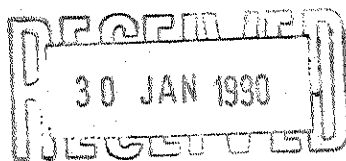


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NEWSLETTER No. 9

DECEMBER 1989

AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

ANZTLA is an association of libraries and individuals involved in and interested in theological librarianship. It seeks to cooperate with the Australian and New Zealand Association of Theological Schools and to promote its aims and objectives insofar as they apply to libraries and librarianship. However, membership is open to all libraries and individuals sharing the interests of the association, upon the payment of the prescribed fee.

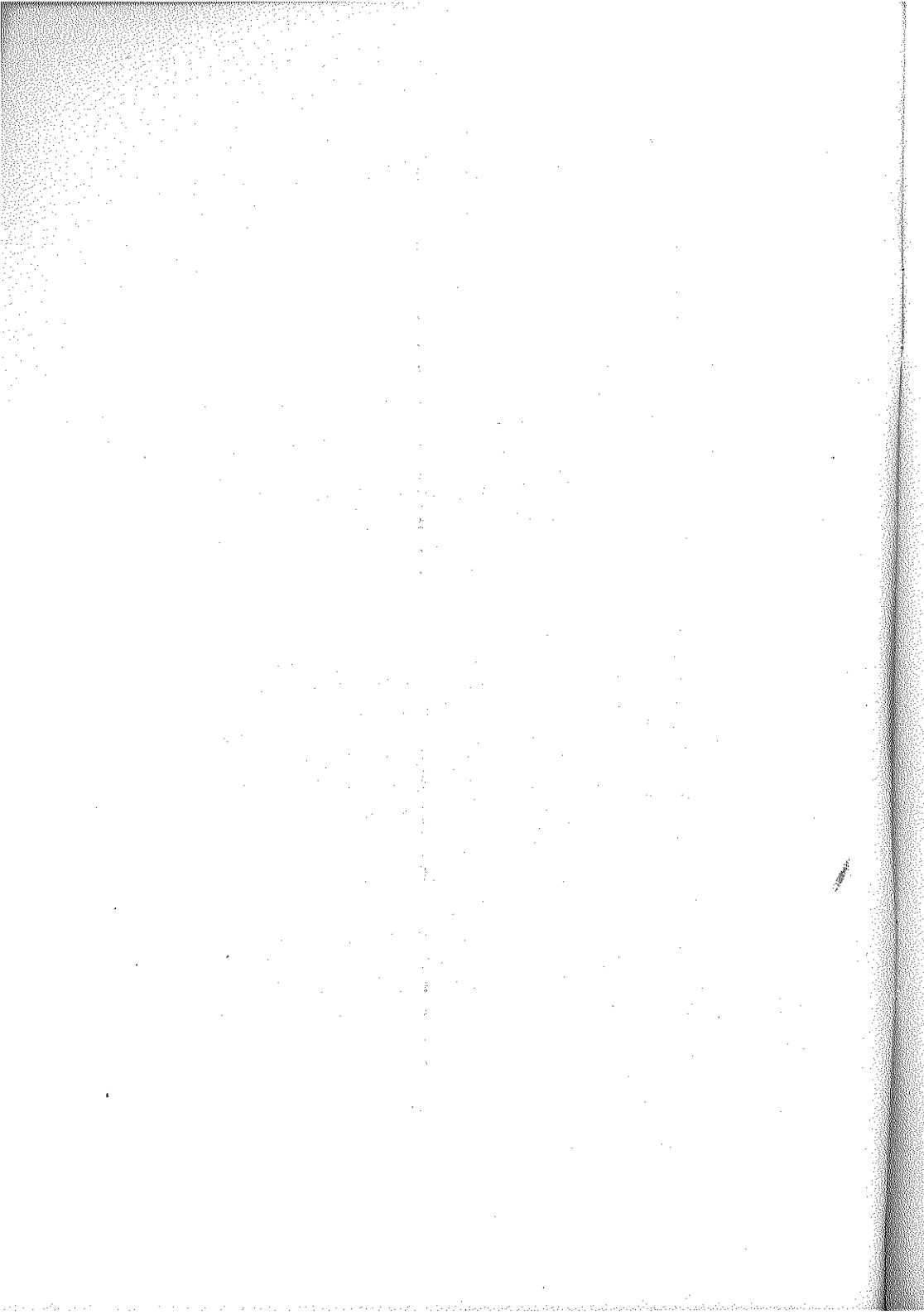
The ANZTLA Newsletter is published three times a year to provide a means of communication between personnel involved in and interested in theological librarianship. Contributions are invited of articles and items of particular interest to theological librarianship: scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians.

ANZTLA holds an annual conference, where practicable in association with the annual conference of the Australian and New Zealand Association of Theological Schools. Local chapters in the major cities provide a forum for local interaction.

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CONTENTS

Editorial	3
The Pettee and Dewey Classifications: A Comparative Study., Pam Zweck	5
Reference Work: Some Recent Literature, Lawrence McIntosh	13
ANZTLA Affairs	18
Assistance to Asia-Pacific Libraries	20
Collection Development Policies in Special Libraries, Coralie Jenkin	21
Women in Theological Education: An Australian Perspective - Lynn Pryor	23



EDITORIAL

Sometimes, as I read professional publications such as ALIA's *Incite*, the *Australian Library Journal* and *Australasian College Libraries*, I feel that, for some reason, I do not relate to the problems which other of our professional colleagues experience. Then I am led to wonder whether other ANZTLA librarians have this same feeling of isolation from the real world of professional librarianship. As an example, in a recent *Incite* (10(19), 27 Nov 1989), is a report entitled *ALIA and the Australian Libraries Summit*. How are we in our very specialised sphere of service, affected by these resolutions?

A significant amount of media attention has been given recently to award restructuring, and some State branches of ALIA have been holding workshops to determine the impact that award restructuring may have on those employed in the information industry. Somehow I am left with the feeling that such problems are of no concern to me. Is this your reaction also?

Yet as I reflect on such matters, my thoughts turn to fellow librarians who experience a far greater sense of isolation in their daily work. In July this year, following the ANZTLA conference in Auckland, I had the privilege of visiting Fiji and the Solomon Islands, specifically to assess the library service offered at the Bishop Patteron Theological Centre, near Honiara, and to advise on the upgrading of the service for support of a degree level teaching program. In Suva I also visited the library of the Pacific Theological College, observing their collection and discussing with the librarian (an Australian professional) the difficulties faced in working in such a situation. Invited by the South Pacific Anglican Council to make the visit in order to advise professionally, I found the whole exercise a very valuable self-learning experience.

For both libraries the tyranny of distance and of time (coupled with extreme budgetary restraints) is probably the major factor which restricts the development of their library services and the ability to keep abreast of current publications relevant to theological studies today. In Australia and New Zealand we have networks of contact with fellow professionals with whom we can discuss problems encountered; when we are asked to acquire materials post haste, we have the means at our disposal to fulfil

such requests. Other theological libraries are available to which we can refer our patrons, and from whom we can obtain materials on interlibrary loan.

We might work alone and we might on occasion feel frustrated because it is difficult to convince our governing bodies to spend extra on improvement of the services, yet we can never match the isolation and (no doubt) frustration of serving in situations where it takes (eg) three months to get a new packet of spine labels (if your budget can still afford them)! I commend for your consideration the short item in this Newsletter concerning the establishment of an organisation which might serve to alleviate some of the problems faced by our colleagues in theological college libraries in the Asia-Pacific region. I invite expressions of interest in participation in such a scheme.

Many expressed interest in access to Lawrence McIntosh's contribution to the Auckland conference, so we managed to persuade him to prepare this for publication.

NEWS

The inaugural meeting of the World Conference of Associations of Theological Institutions (WOCATI) was held in June this year. ANZATS was represented by Dr Ian Williams of the United Faculty of Theology, Melbourne. Dr Williams reported on the wide diversity of approaches to theological education. Two strong emphases throughout the meeting were those stressing contextualisation and globalisation within theological education.

NEW INTERLIBRARY LENDING CHARGES

'After lengthy and detailed investigation into interlibrary lending (ILL) patterns and costs in Australia, the ACLIS National Council has decided on a new scale of charges, to apply from 1 July 1990. ... the recommended scale of charges [will] be \$6 for a photocopy of up to 30 pages; \$9 for a photocopy in excess of 30 pages; and \$9 for an original. This is the first movement in interlibrary loan charges since 1987.' (*Incite* 10(19) 27 Nov 1989).

THE PETTEE AND DEWEY CLASSIFICATIONS: A COMPARATIVE STUDY

Pam Zweck

For most librarians, the comparative discussion of library classification schemes is likely to be a matter of mainly academic interest; they have no choice about the system they have to work with, and the more important thing for them is to gain a sound understanding of the scheme, whichever one it is, so that they can work effectively with it. The two classification schemes compared in this paper are the two which are used almost exclusively in Australian and New Zealand theological libraries¹ such a comparison may contribute to a better understanding of each and may provide some assistance in the event of a library having to make a choice between the two.

As the Pettee (Union Theological Seminary) classification scheme was organized for use in a theological library, the discussion of the advantages and disadvantages in comparison with Dewey will be mainly limited to the 200 (Religion) section and its suitability for use in a theological library.

The Pettee classification is based on the scheme formerly in use at Union Theological Seminary Library, New York. It is a scheme which '... covers in outline all departments of knowledge, and in so far as it does, it is a general scheme; but the arrangement of the classes is from the point of view of theology, and as far as logic permits, designs to keep in convenient proximity groups used together.'² An example of this is the subject "Church History" which is not segregated from "Secular History" but grouped with it, under country units. Whenever a Christian topic touches a field of interest a spot is made for it within that field. As Slavens states,

¹ Trevor J. Zweck, 'Australia and New Zealand theological libraries and librarianship', Summary, 1986, p.41.

² Julia Pettee, *Classification of the library of Union Theological Seminary in the city of New York*. Union Theological Seminary, New York, 1939, rev.1967, p.111.

'This scheme treats Christianity as central, and every subject is seen within this perspective.'³ Non-Christian religions are also assigned their appropriate place within the scheme.

History of the Pettee Classification

Julia Pettee followed the above theory when constructing her scheme for the Union Theological Seminary, New York. This work began in 1907 when she commenced the re-organization of the Library of Rochester Theological Seminary. Pettee worked with an extensive classed catalogue prepared by Dr Charles Ripley Gillett. In 1909 Pettee was invited to re-classify the library of Union Theological Seminary, New York and spent fifteen years in perfecting the tentative form of the scheme. The scheme was applied to more than half of the departments of the library, and along with an index, one hundred copies were issued in mimeograph form from 1913 to 1925. This edition is now out of print.

Several factors contributed to the soundness and practical usefulness of this classification. 'It was devised by a person of intellectual and professional stature, and applied by that same person to the strongest theological library in the United States.'⁴ It is in fact, the largest theological library in the world. When Pettee retired in 1939, only a few form classes, such as sermons, devotional books and polygraphy, remained to be classed. All the main subject work had been completed.

The schedule was revised in 1939, and a supplement published in 1945 listing additions and amendments. In 1967 a further revised edition of the 1939 schedules was published.

Since 1977 Union Theological Seminary, Richmond, Virginia, has held the copyright of the scheme, the Union Theological Seminary in New York having abandoned it in favour of the Library of Congress Classification

³ Thomas P. Slavens, 'Classification schemes for the arrangement of the literature of protestant denominations', *Library Resources and Technical Services*, 1965, 4, p.441.

⁴ Ruth C. Eisenhart, 'The classification of theological books', *Library Trends*, 9, 1961, p266.

when it entered into a computerised network. The Richmond Librarian, Dr John Trotti, renamed the classification "Pettee" after its founder Julia Pettee. A users' group was formed and the newsletter *Pettee Matters* commenced under the editorship of Trotti. The newsletter is used to discuss problems relating to the scheme and to update the schedules. The present aim is to completely revise the classification by the year 2000. The group also has a meeting at the annual conference of the American Theological Library Association.

In Australia fourteen out of a total of sixty theological libraries use the Pettee classification⁵. Until recently only a few of those fourteen libraries subscribed to *Pettee Matters*, but since the formation in 1985 of The Australian and New Zealand Theological Library Association, and the efforts of its President, Trevor Zweck, the numbers receiving the newsletter has increased to include all libraries using the scheme.

The Pettee Classification

The Pettee Classification is published in one volume, with the tables listed first, followed by the general directions, synopsis, classification and the index.

The notation bears some resemblance to the Library of Congress Classification, consisting for the most part of two letters followed by one or two digits. It is an alpha-numeric classification from AA-ZY, with subdivisions from 1-99.

All aspects of one subject are classed together. For example, Australian Aborigines (MW64) - under this subject all aspects are grouped in close proximity, such as ethnology, religion, social conditions, history, missions, etc.

Comparison of Pettee and Dewey

To compare Pettee with the Dewey Classification and to discuss the advantages and disadvantages of the one over the other, we need to bear in mind what classification is and what it aims to do and try to decide if the criteria are being met by each classification and how well. We are

⁵ Zweck, 1986, p917

reminded by Sayers '... we keep clearly in mind this one end : to be useful to our readers with the smallest complication of search or other effort for them or for ourselves.'⁶ and again, 'Classification, then, is not only the general grouping of things; it is also their arrangement in some sort of logical order, so that the relationships of the things may be ascertained.'⁷

Disadvantages of Dewey

One of the basic differences between the two classifications is that Melvil Dewey organized the Religion section according to his own understanding of religion. He held the typically nineteenth century view that Christianity is the true religion and all others are false. For him "Religion" meant "Christianity" and other so-called religions were included at the end of the section (290-299). Thus the number in the index for "Religion" is 200 and the number for "Christianity" is 200 also! He made no provision for Religion as a total entity embracing all religions. This fact highlights how inadequate the Dewey scheme is for a special theological library. This, perhaps harsh, judgement on Dewey has been made: '... it is obvious that his classification reflects some of his psycho-religious mentality.'⁸

Referring to Dewey, Uhrich makes this comment: 'It is limited in its basic conception of the nature and scope of theology and is therefore not too satisfactory for a theological library.'⁹

The lack of suitable subdivisions has resulted in almost all libraries using it having to expand the scheme. Commenting on the Australian situation, Trevor Zweck states: 'That Dewey is not entirely satisfactory, however, is indicated by the fact that thirteen of the libraries using Dewey are

⁶ W.C. Berwick Sayers *A manual of classification for librarians and bibliographers*. Deutsch, London, 1962, p1.

⁷ Sayers, 5.

⁸ Makis Dunni-Ib, *Comparison of Pettee classification scheme and Dewey Decimal classification scheme and their effectiveness and appropriateness in theological libraries*. Luther Seminary, North Adelaide, 1985, p6.

⁹ Helen Bordner Uhrich, 'Classification and cataloguing theological libraries', *Special Libraries*, Feb. 1949, p56.

operating with some expansion of it, eight of these being of local origin.¹⁰ Added to this is the disadvantage of the great amount of staff time needed to classify the items and to manipulate the long numbers with the use of tables, because of the lack of subdivisions in the schedules. There is also the burden of shelving with long numbers and the trouble for the users in locating the desired item.

Advantages of Dewey

Despite the above weaknesses, there are some points in favour of Dewey.

- Being expressed in Arabic numerals, it is understood worldwide and, being widely used internationally, co-operation between libraries using it is facilitated.

- Several important bibliographies and reference books provide DDC notations: for example, the British National Bibliography and the Australian National Bibliography.

- As there are many translations of Dewey, it is likely to be available in the local language of a seminary or theological college anywhere in the world. In all fairness, Broadus reminds us, 'It must be remembered that the original purpose of the scheme was to serve not large specialized collections, but one college library.'¹¹

Disadvantages of Pettee

Pettee's bias for theology limits co-operation and networking opportunities with a variety of libraries. National bibliographies and reference works, and computer databases do not usually provide Pettee notations. This applies, for example, to bibliographic databases such as the Australian Bibliographic Network.

Use of the Roman alphabet prevents the scheme being used or understood worldwide.

Advantages of Pettee

Pettee has a very specific classification, and a very quick method of classification due to its very precise index, which takes you directly to the

¹⁰ Zweck, 93.

¹¹ Robert N. Broadus 'Dewey and Religion'. *Library Resources and Technical Services*, 14, 1970, p57.

class number. This makes Pettee an economical scheme to use with regard to staff time. Subdivisions are generally included in the schedule and with the comprehensive 676 x 100 divisions provided by the alpha-numeric numbering scheme, only a few tables are necessary. Being alpha-numeric, Pettee can be precise without the use of long numbers, as in Dewey, and this also reduces confusion in the shelving arrangements and the retrieval of items. Smaller notations are easier to remember by the users and give a lot less clutter on the spine.

The Pettee classification provides for convenient shelf arrangement by grouping all aspects of the one subject together. As Johns claims, '... specialised subjects required intensive organization of the literature related to them.'¹² Browsing is made easier by this grouping and users find it easy to familiarise themselves with the arrangement. As a new user recently observed after thirty minutes in a library using Pettee, 'The books are right where you would expect them to be!'

Pettee provides for continuous revisions, which are made available to the users of the scheme through publication of supplements and accession lists (including classification numbers) and the regular publication of the newsletter *Pettee Matters*. Users worldwide also contribute to the revision process.

Conclusion

Ruth Eisenhart (1961, p259) claims that '... none of the general classifications has developed its religious section in sufficient detail or with much awareness of the established order of theological thought.'¹³ I feel this judgement must be applied to the Dewey Classification. I contend that Dewey does not serve a theological library as well as Pettee for the stated reasons, and, although automation is luring many libraries to convert to the general schemes, for which classification numbers are provided on bibliographic databases, I believe there is still some point in

¹² Ada Winifred Johns, *Special libraries : development of the concept, their organizations, and their services*. Scarecrow Press, Metuchen, NJ, 1968, p11.

¹³ Eisenhart, 259

Julia Pettee's 1939 (p.111) statement: 'Classifiers of special libraries tend less and less to adopt all-embracing schemes such as Dewey's, or that of the Library of Congress, for they find these too detailed on peripheral topics and meagre on essentials.'¹⁴ In today's financial climate, economics play a very large part in the staffing and organization of any library, and here Pettee is at an advantage with its precise classification.

The importance of the users should never be overlooked. As Hagler asserts, 'The ultimate function of any book classification, however, is the logical systematic arrangement of materials in accordance with the needs of their users.'¹⁵ In this regard I feel Pettee meets the user's needs more effectively, grouping all relevant material together with the use of simple notations. With the staff and users' needs met more efficiently by Pettee, I consider the Pettee Classification to be the one of choice over the Dewey Decimal Classification for a theological library.

Pam Zweck is a Library Technician at Concordia College, Highgate, and also works on the Circulation Desk at the Adelaide College of TAFE.

NEWS

Advance notice for 1991 ANZTLA Conference!

The Sydney chapter has already booked the Robert Menzies College at Macquarie University for July 5-8, 1991. Set these dates aside now and plan to be there!

¹⁴ Pettee, 1939, 111.

¹⁵ Ronald A. Hagler, 'Some applications of a theory of classification', *Catholic Library World*, Nov. 1956, p.71.

(Advertisement)

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REFERENCE WORK: SOME RECENT LITERATURE ON COLLECTIONS AND SERVICES AND ON THE SELECTION OF REFERENCE RESOURCES

Lawrence D. McIntosh

Dr. Lawrence McIntosh, of The Joint Theological Library in Melbourne, presented these bibliographies in the course of an address on 'Reference tools and their assessment', given at the Fourth Annual Conference of ANZTLA at Auckland in July, 1989.

Library literature is strong on the factors which impact on reference services. For example, it has dealt extensively and intensively with the 55% rule which refers to a correct answer 'hit rate' in academic and public libraries. Direct reasons for the success or failure of reference librarians have been well analysed. These include the nature and degree of their professional assistance, bibliographic instruction and the use of appropriate search strategies. The indirect factor, however, that is the reference collection itself, has not received anything like the same attention. In the spate of material on collection development and even in the numerous published collection development policies, the reference collection is treated as something of a Cinderella among the general relations. Comparatively little has been written on its role, on measures of adequacy, on its ordered development or on the peculiar presuppositions which inform the selection of reference resources.

All this is surprising when one realizes that, in most libraries, the reference collection occupies the prime real estate on the block and also the high credibility area where users expect to find the whole truth. Further, the evaluation of reference material and the publication of prestigious guides, with their updating mechanisms, reflect advanced librarianship. And, finally, the average cost per reference title is likely to be considerably higher than the monograph rate. So, with status symbols such as these, one could argue that there is a 'unique qualitative distinction' about the

reference collection. It could be an elitist Cinderella; a Cinderella after the ball. Certainly I would argue that the performance and reputation of a theological library depends, to a great extent, on the strength of its reference collection and the ability of its librarians to exploit these resources.

Bibliography I lists some recent items on reference services and, particularly, on the discrete importance of the reference collection.

Bibliography II lists some of the major tools for the selection of reference resources, with special attention being paid to resources for theological libraries.

I. Reference collections and services

Biggs, Mary and Biggs, Victor. "Reference collection development in academic libraries: report of a survey". *RQ* 27:67-79 (Fall 1987).

(An analysis of questionnaires; a valuable survey of issues).

Bunge, Charles A. "Reviewing of adult reference materials for general libraries". In *Reference services in the 1980s*. Edited by Bill Katz. New York: Haworth Press, 1982, pp.21-29. (Also published as *The Reference librarian*, nos. 1 & 2, (Fall/Winter 1981).

(An overview of the current status of reviewing of reference resources).

Grover, Robert, and Hale, Martha L. "The role of the librarian in faculty research". *College & research libraries* 49:9-15 (Jan. 1988).

(Passive and assertive roles are analysed; underlines that the librarian should be a key participant in the research process.)

Hacken, Richard D. "Tomorrow's research library: vigor or rigor mortis?" *College and research libraries* 49:485-493 (Nov. 1988).

(A realistic appraisal of the gamut of futuristic visions which have appeared in library literature, e.g. 'no books, no collections, no librarians'.)

Hernon, Peter, and McClure, Charles R. *Unobtrusive testing and library reference services*. Norwood, NJ: Ablex, 1987.

(In part, explores the 55% correct answer success rate.)

Katz, Bill, and Kinder, Robin, eds. *The Publishing and review of reference sources*. New York: Haworth Press, 1987.

(Also published as *The Reference librarian*, no. 15, (Fall 1986).

(Recent essays on these themes by librarians, reviewers and

publishers).

Kerr, Hugh T. "Trademarks of theology". *Theology today* 43:467-471 (1986-1987).

(On the informational excess and 'analysis paralysis' which infect theological scholarship.)

Kroll, Rebecca. "The place of the reference collection in the organizational structure of the library". *RQ* 25:96-100 (Fall 1985).

(Analyses reference collection development as it relates to the general collection and to other library operations.)

Rutledge, John, and Swindler, Luke. "The selection decision: defining criteria and establishing priorities". *College & research libraries* 48:123-131 (Jan. 1987).

(Reviews literature on selection criteria and develops a model for decision making.)

Stevens, Rolland E., and Smith, Linda C. *Reference work in the university library*. Littleton, CO: Libraries Unlimited, 1986.

(Useful coverage of all aspects of academic reference work.)

Worley, Joan H. "Collection development in a small college library: can less be more?" *Choice* 25:1512-1517 (June 1988).

(Considers selection as an interactive process; weighs the roles of faculty and librarians.)

II. Reference resources and their assessment: some major selection tools

A. Retrospective: General.

American reference books annual. Littleton, CO: Libraries Unlimited, 1970 - Annual.

(Lengthy, critical, signed reviews).

Sheehy, Eugene P. and others, eds. *Guide to reference books*. 10th ed. Chicago: American Library Assoc., 1986.

Walford, A.J., ed. *Walford's guide to reference material*. Vol. 2: *Social and historical sciences, philosophy and religion*. 4th ed. London: Library Assoc., 1982.

Religious and theological

Gorman, G.E., and Gorman, Lyn. *Theological and religious reference materials*. 4 vols. Westport, CT: 1984 - .

(Interprets 'reference' broadly; annotations are most useful.)

Kepple, Robert J. *Reference works for theological research: an annotated selective bibliographical guide*. 2nd ed. Washington, D.C.: University Press of America, 1981.

(Arranged by type and subject; critical annotations. Restrictive on Catholic resources because of McCabe (see below).

Kepple, Robert J., and Muether, John R. *Reference works for theological research: supplement of additions and changes*. Philadelphia, PA: Westminster Theological Seminary, 1986.

(Cumulates the supplements to the 1981 edition and adds new entries.)

McCabe, James Patrick. *Critical guide to Catholic reference books*. 2nd ed. Littleton, CO: Libraries Unlimited, 1980.

(Critical introduction to over 1,100 items, in English and foreign languages, which relate to Catholicism).

Wilson, John F., and Slavens, Thomas P. *Research guide to religious studies*. Chicago: American Library Assoc., 1982.

(A helpful section on reference works with critical annotations.)

B. Current: General

Choice: current reviews for college libraries. Chicago: Association of College and Research Libraries, 1964 - . Monthly (except bi-monthly, July-Aug.)

(Formerly subtitled, *Books for college libraries*. Major critical reviewing medium: reviews now signed. Good selection of religious titles.)

The Times, newspaper: *Literary supplement*. 1902 - .

(Generous sprinkling of reviews of titles on religion and theology, including reference works.)

Religious and theological

ADRS newsletter: newsletter of the Association for the Development of Religious Information Systems. Bronx, NY: Department of Theology at Fordham University, 1971 - . Quarterly.

(Important source of descriptive and gently critical reviews. Prompt in announcing new publications. Additional features include recent noteworthy periodical articles.)

Bulletin of the Association of British Theological and Philosophical

Libraries. 1956 - . 3/year.

(Reviews sections show some concentration on reference works.)

Critical review of books in religion. Atlanta, GA: Scholars Press, 1988 - .

(Expands and enhances the review sections of *Journal of the American Academy of Religion* and *Journal of biblical literature*.)

Religious studies review. Waterloo, Ontario, Canada: Council on the Study of Religion, 1975 - . 3/year.

(In addition to reviews of monographs, includes essay length reviews of major reference sources, eg. *Encyclopedia of bioethics*, *Encyclopedia of religion*.)

C. Selected professional serials which feature prompt reviews

Booklist. Chicago: American Library Assoc., 1905 - . 22/year.

(Incorporates *Reference books bulletin* with reviews prepared by the ALA Reference and Subscription Books Review Committee).

British book news. London: The British Council, 1940 - . Monthly.

(Short descriptive annotations only; good coverage of 'philosophy and religion'; an awareness tool.)

Library journal. New York: Bowker, 1876 -. Semi-monthly: Sept-June; monthly: July-Aug.

(Candid reviews by librarians for librarians).

R Q (Reference Quarterly). Chicago: American Library Assoc., 1960 - .

(Major source of articles on all aspects of reference work; includes extensive reviews.)

Wilson library bulletin. New York: Wilson Co., 1914 - . Monthly.

(Well respected resource with authoritative reviews).

D. Major indexes to book reviews: General

Book review digest. New York: Wilson, 1905 - . Monthly.

Book review index. Detroit: Gale, 1965 - . Bi-monthly.

British humanities index. London: Library Assoc., 1962 - .

Humanities index. New York: Wilson, 1974 - . Quarterly.

Social sciences index. New York: Wilson, 1974 - . Quarterly.

Religious and theological, comprehensive coverage.

Australasian religion index. Wagga Wagga, NSW: Australian and New Zealand Theological Library Assoc., and Centre for Information

Studies, Charles Sturt University, 1989 - .
Catholic periodical and literature index. Haverford, PA: Catholic Library
Assoc., 1967 - . Bi-monthly. Continues *Catholic periodical index*. 13
vols. 1930-1966.

Index to book reviews in religion. Chicago: American Theological Library
Assoc., 1986 - . Bi-monthly with annual cumulation.
(Supersedes book review section which appeared in *Religion index*
one through volume 17, 1985.)

ANZTLA AFFAIRS

I hope that all who attended the fantastic 1989 conference, as well as those who have read and/or listened to the meaty presentations are enjoying the challenges of reference work and are providing an improved reference service in their local libraries. Time now to set our thoughts on sunny Queensland for the first week in July, 1990! What better place to be in the heart of winter! The local committee has its planning well advanced and this augers well for another superb conference. With Australian domestic airfares set to crash with deregulation of the airline industry in 1990, we should be out in full force at Banyo (near the Brisbane airport) in July!

Official endorsement of the ANZTLA Standards is taking an inordinately long time, due mainly to the desire of the Australian Library and Information Association to make a joint response with the New Zealand Library Association, which has been going through a great deal of turmoil in recent months. Meanwhile, the ALIA has had some turmoil of its own, due to the relocation of its head office from Sydney to Canberra, as a result of which I have already had contact with three different Industrial Officers over the standards. I have now requested Tom McKeon (the permanent replacement for Louise Lansley) to press for a unilateral endorsement by the ALIA if the NZLA cannot get its act together. I am actually hoping to hear from him any day now.

Readers of *InCite* will have noticed (issue 19, page 1) that a special Statistical Advisory Group of the Australian Bureau of Statistics is developing a format and procedure for the collecting of statistics from all Australian libraries. I have requested a copy of the documentation involved and will endeavour to make some kind of response on behalf of the association; however, as seems generally to be the case with government instrumentalities these days, the very short deadline (15 December) leaves little time for any (let alone adequate) consultation on the matter.

The year which is rapidly drawing to a close is one which will leave me eagerly looking forward to some R&R in January; I hope you will also find some time for a pleasant break away from it all. I wish you also the joy and happiness of a blessed Christmas.

(Revd) Trevor Zweck
President.

NEWS

ANZATS has a new secretary: Rev. Professor Norman J. Young of the Uniting Church Theological Hall, Melbourne

Students and staff at St Barnabas' College have recently launched a new venture that should make their activities better known and appreciated throughout the Province. They have prepared a collection of essays, short studies, meditations, prayers and songs for publication as THE ST BARNABAS PAPERS, 1989.

Dr Greg Jenks, Biblical Studies lecturer at the College and editor of the collection, with the assistance of the Anglican Board of Christian Education in South Australia, prepared for publication a representative sample of works of the students of the College. The result is a mixture of studies, of varying lengths and complexity, that is sure to interest a wide range of people.

Copies of the "St Barnabas Papers, 1989" are available from the College office for just \$5.00 (post free). See advertisement 12 of this issue.

ASSISTANCE FOR THEOLOGICAL LIBRARIES IN ASIA-PACIFIC REGION

Have you read the Editorial (p3) and my comments concerning the isolation of our colleagues in theological libraries in the Asia-Pacific region?

I have wondered for some time now, whether ANZTLA members might be interested in establishing some form of assistance to our colleagues in theological libraries in the Southeast-Asia and Pacific areas. As already intimated, many of these libraries manage on a shoestring budget (BPTC eg. receives US\$5000 per annum!), and consequently many important recent publications are not acquired. An organisation to assist our colleagues in the region would collect books, journals and other significant publications, relevant to the studies offered and distribute to colleges requesting materials.

A scheme, known as the Australian Centre for Publications Acquired for Development (ACPAD) already exists to assist universities and institutions for higher education in developing countries. I am proposing a similar scheme, under the auspices of ANZTLA, to assist any theological libraries in the Asia-Pacific region.

I would be pleased to hear from any member who is interested in helping to establish such a scheme. If there is sufficient interest, a paper could be prepared for presentation and discussion at the ANZTLA conference in Brisbane in July.

Lynn Pryor.

COLLECTION DEVELOPMENT POLICIES IN SPECIAL LIBRARIES

This paper was delivered at the Seminar 'Collection development basics: a policy approach.' Melbourne, November 1989. Papers were also given on collection development policies in academic, TAFE and public libraries.

COLLECTION DEVELOPMENT POLICIES IN SPECIAL LIBRARIES

by Coralie Jenkin.

This paper has two sections: first, the collection development work I did at a special library, and, second, what is different about writing a collection development policy for a special library.

In 1986-1987 I looked at collection development at the Joint Theological Library for my Masters thesis 'The collection for the saints: collection development at the Joint Theological Library'. The library has about 116,000 volumes and is located on the Melbourne University Campus.

This library is both special and academic, so much of what I have to say is relevant to academic library policies. I found the following reasons for writing a collection development policy appropriate to the situation - a collection development policy provides (in brief):

1. Information for management
2. Information for selectors
3. Information for users
4. Information for co-operation
5. Improvement of the collection

I decided to use the Research Libraries' Group (RLG) Conspectus to write the policy - it is designed for academic libraries but it can be modified. I used the Pettee classification and clumped the subjects together. I didn't use the online version, I set this up on a word processor. My reasons for using the Conspectus were (in brief):

1. it was well documented and had adequate instructions.
2. the collection levels had been adopted by College and University Libraries (CAUL) and I thought they would be widely used in the

future.

3. the online US version was accessible in Australia.
4. supplemental guidelines existed in theology.
5. it had an adequate grid.

Second: what is different about writing a collection development policy for a special library? It is difficult to generalize because of the diversity of special libraries.

1. Special libraries usually have smaller collections - so it is a smaller job over all.
2. You probably already have some of the collection management areas of the policy or can complete them fairly easily. For example policies on binding, multiple copies, weeding, archives, etc.
3. How can you evaluate such specialized areas? I used a variety of evaluation methods - checklists, comparisons with other collections, standards, periodical holdings, multiple copies, etc. You can find lists of evaluation methods in the American Library Association's 'Guidelines for collection development'. Unfortunately there are few bibliographies in specialist subject areas so this may not be a good form of evaluation. On the other hand the Research Libraries Group publish verification overlap studies which are bibliographic checklists for evaluating collections and you can compare your results with those of other libraries. But I had problems - apart from the fact that it cost about \$50 (including airmail) the 'Verification/overlap study in religion prepared by Notre Dame' gave no indication of the type of library it was intended to be used in, it had a high proportion of older and foreign language materials, many peripheral titles, over twelve hundred titles (many of them had inadequate citations) and when I had completed it I found that there were no libraries to compare the results with - I used a card catalogue and felt I'd wasted about a week of my time.
4. Another form of collection evaluation is that done by a subject specialist. You will probably know a subject specialist - perhaps a librarian from a similar library - who can take part in evaluating the collection. In special libraries there are users who know a lot about the books in their subject, who know other collections on the subject and who may know the collection well, who can help in evaluation.
5. Often special libraries use a special classification scheme - this means

- writing or adapting grid as I did for Pettee classification.
6. Can the RLG collection levels cope with gradations in special collections? RLG publish guidelines in special subject areas and give examples of what materials you would expect to find at each level. The academics who filled in the grid for me found the explanation given in the guidelines adequate.
 7. There is often little automation in special libraries but automation isn't necessary in collection management, although a word processor and an automated database are a tremendous help.
 8. Special libraries can find that there are advantages in cooperative collection building. This is where special libraries can build their collections without building their budget. And they can look at similar libraries or collections in larger libraries.

Well, the list isn't exhaustive, but it shows some of the ways writing a collection development policy is different in a special library, differences which reflect the advantages and disadvantages of special libraries.

WOMEN IN THEOLOGICAL EDUCATION: AN AUSTRALIAN PERSPECTIVE

by Lynn Pryor

For much of the past two decades, a great deal of attention has been centred on the status and role of women in our modern world. It could be said that the female emancipation movement of the nineteenth century was the seed from which the late twentieth century women's liberation movement has grown; it took Germaine Greer's book, *The female eunuch*, published in 1970, to provoke a new wave of interest in the status of women in our society.

The persistence and forceful arguments of those who took up the cause have achieved much to alter the mind-set of a society which for the most part insisted that "a woman's place is in the home". Women have gained

the freedom to make independent choices affecting their own lives; married women are now a significant percentage of the workforce, and many trades and professions which have been traditionally male-dominated are no longer so.

It was only a matter of time before this liberation movement came to the door of the Christian churches. The public face of this is usually seen as the movement for the ordination of women, but the issues are much broader than this. The discussion of the ordination of women is but a small focus of the total spectrum of issues relating to the ministry of women in the Christian church. As opportunities for wider ministry become available, women are increasingly seeking theological education, in order to equip themselves adequately for the tasks now open to them. Theological colleges have been experiencing significant increases in female enrolment figures in recent years. A survey in the early 1980s of nine leading Protestant seminaries in the US reported a dramatic increase in female enrolment in the previous decade. By 1980, women constituted 30-50% of the student bodies in the mainline Protestant schools. A recent study of Australian theological colleges indicates that women comprise at least 50% of total enrolment. It is significant to note also that some institutions (though they are still very much in a minority) employ a reasonable percentage of female faculty. For example, in one Roman Catholic college, the ratio of women to men on faculty is 9:29, and of their total enrolment of 282 students, 163 are women.

WHAT DO THEOLOGICAL COURSES OFFER WOMEN?

To a large extent, traditional courses are being studied. After all, it is biblical theology and pastoral training which are being sought. At the same time, allowance is made for discussion of issues specifically related to women and their ministry. Many biblical studies units now have segments on the role of women in the Old and New Testaments. Theology units especially are examining the theology of women's ministry, with particular reference to priesthood and ordination. These are accompanied by discussion of women's status and role in society, not only today, but also historically - e.g., women in the early Christian church, and women in the church today.

On balance, however, such discussion is forming but a small section of study within the broader context of a course. For example, at Whitley College in Melbourne, discussion of women and their ministry both lay and ordained falls within a course entitled *Ministry and sacraments*. It reflects the general principles and practice of the Baptist Church in Australia, with particular reference to the church in Victoria, in which there is a degree of openness to women's ordination. Similarly, discussion of women's ministry within the broader context of ministry is also allowed for within the unit entitled *Theology IIB* of the Australian College of Theology degree course.

Some changes are occurring. In Australian theological colleges we have begun to see the emergence of course units designed specifically to address issues of feminist theology. Most appear to present sociological and theological examination of the issues. a course designed by the Rev. Dr. J.R. Gaden, presently Warden of St. Barnabas' College Adelaide, is entitled *Woman, Man and God* and considers issues which affect both theology and the life of the Christian community. It examines the methodology, presuppositions and achievements of recent feminist theologians, and discussion areas include feminist hermeneutics, male and female images of God, feminist theology, alternative styles of leadership in theological education.

Other units concentrate specifically on women and ministry. Some examples include:

- *Women and ministry in the New Testament* - (Whitley College, Melbourne). This studies the main NT texts which bear on the role and status of women in the NT; it seeks to develop from this exegetical and hermeneutical implications and to formulate conclusions about the role and status of women in ministry today.
- *Women and ministry* - (Union Theological Institute, Sydney). This course aims to increase awareness of the actual position of women in society and the church, and to gain a deeper understanding of women's gifts for ministry. This and other courses look at the historical background to current emphases and at Roman Catholic theology of woman, in the past as well as the present. The unit also examines and discusses the difficulties women experience in language and worship.

Still other course units approach feminist theology from a psychological perspective or from an historical perspective (e.g. *Psychology and the feminine*, and *Women in Christian ministry* at Union Theological Institute, Sydney). In the belief that nothing can be studied in a vacuum, our Australian colleges are especially concerned to relate women's studies to the Australian context in society and church - both sociologically and culturally our theology must be found to be relevant to our situation. And whatever the emphasis of the particular units of study, there is an overall objective to increase the awareness of men as well as women, about the opportunities for ministry which are now becoming available to women, ministry which until recently was considered to be a male-only role. Finally there also appears to be a tendency in some colleges to include in the choice of essay topics at least one question which allows a student to explore the relationship of women to the context of the subject matter being studied.

It is interesting to note here that some institutions have had to address the issue of non-sexist language, both in classroom teaching and essay writing. In some cases this was instigated by student request, in others by faculty. My own college handbook states: "It is the policy ... that inclusive language be used in both teaching and written work." To this end the library has been requested to supply the Government style manual and other monographs, to serve as guidelines, particularly for essay writing.¹

WOMEN'S STUDIES AND THE THEOLOGICAL LIBRARY

One doesn't need to search for long to find the literature to support such courses as are being offered in our theological colleges. Already the shelves in our theological libraries contain innumerable examples, and the publishers and bookstores are constantly presenting us with further opportunities to extend our collections in this subject area. A perusal of the course bibliographies listed in college handbooks reveals the diversity of materials available, extending into every area of theological studies, and at the same time demonstrates that particular monographs have become

¹*Style manual for authors, editors and printers* 4th ed., (Canberra: Australian Government Publishing Service, 1988); C. Miller & K. Swift, *The handbook of nonsexist writing* 2nd ed., (Harper & Row, 1988).

sufficiently significant to be made the prescribed texts for several course units. A detailed annotated bibliographical listing of such materials is given as an appendix to this article.

As more and more women enrol in theological education and as colleges include women's issues in existing units of study and introduce new units of study concentrating on specific feminist issues, librarians of theological schools have had to consider the effects of these trends upon the services offered. The three main areas have been collection development, cataloguing and reference services.

Collection development

Do we supply only prescribed texts and recommended reading material as listed by the teaching staff? Should the range be somewhat broader in scope to allow students to read widely on a topic (as we would expect with other issues). Should the collection reflect a denominational perspective on feminist issues and on attitudes towards women's ministries? It is natural that a denominational bias will be reflected within our collections, but from a survey undertaken it seems that most Australian theological libraries are attempting within the constraints of often very limited budgets, to collect a reasonable breadth of material, beyond the particular course requirements.

Who is responsible for the selection of materials for the collection? In many of our theological libraries where non-professional and part-time staff are employed, faculty members are still largely responsible for the selection of material. Librarians tend to be given little or no scope for independent selection. This of course applies to the whole collection, not just the particular field of interest with which this essay is concerned.

Cataloguing

The emergence of such a wide range of Christian feminist literature presents some problems for the technical services librarian, particularly the problems of classification and selection of subject headings.

(i) *Classification:* Most theological libraries in Australia use either Dewey Decimal Classification or the Union Theological seminary system devised by Julia Pettee. The Dewey 200 schedules are reportedly adequate

with little need for adaptation - one librarian is known to supplement with the use of Mary Celia Bauer's *Dewey Decimal Classification: 200 schedules expanded for use* (rev.ed.) (Haverford, Pa: Catholic Library Association, 1988).

The users of Pettee have increasingly found the existing schedules to be extremely limited, with almost no provision available for the breadth of material now being published. New schedules have recently been produced by the UTS committee for the S section in which feminist theology and women's studies materials belong.

A small committee of Pettee users in Melbourne has attempted over the past year to address some of the difficulties of fitting a whole new subject area into a system devised in 1916 and last revised fully in 1967, expanding existing schedules to create new numbers which will accommodate the new materials now being added to our collections.

(ii) *Subject headings:* Publishers who provide Cataloguing in Publication data simplify the life of the librarian - though editing is often necessary. When this data is not included, we turn to our conventional tools. For some of us, this means Library of Congress Subject Headings. Yet most of us in theological libraries exist on shoestring budgets and must resort to less costly lists of subject headings, e.g. Rovira and Reyes eds., *Sears list of subject headings* 13th ed., (Wilson, 1986). Since *Religion Index: One* is for many of our libraries a standard research tool, the *Religion Indexes: Thesaurus*² is a most useful substitute source of suitable subject headings, not only of course in the field of feminism, but for all our catalogue search terms.

Reference services

As with any other part of the collection, the librarian must be familiar with the feminist material available in the collection and have a fair knowledge of the subject headings in use in the catalogue. The restrictions of the classification system ensure that feminist material tends to be found in only a few locations through the collection. This of course makes browsing easier for the library user, once the general location has been determined. Journal articles are an important source of ideas and material for the

² Steven V. Cole ed., *Religion Indexes: Thesaurus* 4th ed., (Chicago: American Theological Library Association, 1987).

student researching an essay topic. The theological librarian needs to be constantly aware not only of which indexing tools will assist the searching, but also the relevant contents of new issues of journals, particularly those which are not already indexed in tools such as *Religion Index: One*. A good indexing system is an invaluable asset. A library with computerised facilities could design an in-house indexing database as an SDI (Selective Dissemination of Information) service to users. As new journals are accessioned, the major articles could be indexed and online searching facilities made accessible.

For the student researching an essay topic, the bibliographies included in monographs are usually a valuable source of information. Some of the more significant works in the area of feminist theology have quite comprehensive bibliographic references. The theological librarian does well to be familiar with these, and also to be aware of annotated bibliographies published in journals. Two such listings have appeared in recent months in Australian publications: Kath McPhillips, 'Women-Books: annotated bibliography of basic texts in feminism and religion' (*Women-Church: an Australian Journal of Feminist Studies in Religion* no.2 1988); 'Select bibliography on women's ministry' (*Christian Book Newsletter* vol.6 no.1 March 1988).

WOMEN IN THEOLOGICAL LIBRARIANSHIP

Traditionally theological libraries have been managed by a member of faculty. Since faculties of theological schools have been a male domain - only now are we seeing this situation change - theological librarians have tended to be male. Of course we all acknowledge that this has been so for very good reasons: the college library has been small enough to require minimum management and financial constraints did not allow for employment of a librarian.

Now, late in the twentieth century, with a greater recognition by both faculties and governing bodies of the importance of improving library facilities in theological colleges, and therefore of the importance of professional management of the library, we are beginning to see a shift towards the employment of at least part-time library staff and an increasing tendency to employ professionally trained librarians - though many schools are not yet able to afford to do so.

As it is women who seek part-time positions the high proportion of women, both professional and paraprofessional, employed in our theological libraries is the consequence. In Australia and New Zealand we now have about 20 professional librarians employed in approximately 80 theological libraries. Of these most hold part-time positions and only four are men.

The theological as well as professional knowledge of these librarians is a prime concern. The ANZTLA *Standards for Theological Libraries* adopted at the September 1988 annual general meeting of the Australian and New Zealand Theological Library Association prescribe the ideal that "the Librarian and library staff have among them appropriate qualifications in librarianship, management and religious or theological studies. The Librarian ... shall be professionally trained in librarianship and be eligible for associate membership of the Library Association of Australia or the New Zealand Library Association." Of our 20 professionals in Australia and New Zealand, only three have both theological degrees and professional librarianship qualifications. Rare birds indeed!

CONCLUSION

While the debate over women's ministry - the ordination of women in particular - goes on, and while feminist theologians continue to develop their distinctive theology, enrolment of women in theological education ever increases. The subsequent demand for appropriate literature for the study of all the issues incorporated by feminist theology puts the onus on the theological librarian to supply the necessary services: to adjust collection development policies where necessary to allow for expansion of the collection; to expand classification schedules where appropriate, and to determine the most suitable search terms by which our users are able to access materials sought. Already this is proving to be a challenge!

APPENDIX: The Literature of Feminist Theology

One prominent work which has become a prescribed text for several course units is Elisabeth Schussler Fiorenza's *In memory of her: a feminist theological reconstruction of Christian origins* (SCM, 1983). This book deals at length with the hermeneutical and methodological issues that both impede and justify a feminist theological interpretation of early

Christianity. Fiorenza's goal is "to attempt to reconstruct early Christian history as women's history"⁴ She explores the replacing of a traditional androcentric hermeneutics with an explicitly feminist one. Described as "the first full-scale feminist reconstruction of early Christian history",⁵ this monograph clearly embraces many of the issues addressed in the courses offered in our theological colleges, and serves admirably as a springboard for examination of the many issues to be addressed.

Other works included in prescribed reading lists are:

- E. Moltmann-Wendel, *A land flowing with milk and honey* (SCM, 1985);
- Rosemary Radford Ruether, *Sexism and God-talk* (SCM, 1983) - a critique of traditional theology from a feminist perspective. Ruether begins to envisage a non-sexist understanding of Christianity;
- Letty M. Russell ed., *Feminist interpretation of the Bible* (Fortress, 1985) - essays by theologians, historians and biblical scholars clarifying the distinctive character of feminist interpretation.

While these and other texts present a comprehensive overview of the broad issues of feminist theology, the plethora of literature now demanding our attention covers a whole range of specific issues embraced by feminist theology: secular, religious, and Christian issues; historical, biblical and sociological issues. Many of the writers would perhaps deny any polemical motives behind their writings, yet within the context of a society and a church where acceptance of women's ministry and concepts presented in women's theology is by no means universal, many works will be received only as polemic. The Librarian must nevertheless be aware of the range and extent of the literature.

While space does not permit an extensive bibliographic listing, I will provide one or two examples in each of the main categories of material that shape the literature of feminist studies in theology.

⁴ Fiorenza, p.xiv.

⁵ Fiorenza, flyleaf.

General overviews of feminism and feminist theology

- D. Bouchier, *The feminist challenge* (Macmillan, 1983);
- V.R. Mollenkott, *Women, men and the Bible* (Abingdon, c.1977) - advocates abandonment of the tendency of some men and women to value females only as wives, mothers and servants;
- S.B. Clark, *Man and woman in Christ: an examination of the roles of men and women in the light of Scripture* (Servant Books, c.1980);
- P. Jewett, *Man as male and female* (Eerdmans, c.1975);
- G.W. Knight, *Role relationship of men and women* (Moody, 1985).

These works examine the roles of men and women in society and propose a reappraisal of society's expectations of women and the roles they undertake.

Particular feminist theological views and feminist hermeneutics

- Letty M. Russell ed., *Feminist interpretation of the Bible* (Fortress, 1985);
- Susanne Heine, *Women and early christianity: are the feminist scholars right?* (SCM, 1987) - Heine discusses the basic presuppositions of the feminist writers. She believes that now is the time when the distortions and misinterpretations produced by feminist Christian scholarship must be critically addressed and corrected. "In the end the goal to be achieved is one in which the relationship between men and women, in Christianity as elsewhere, must be a positive one of mutual understanding, rather than an ongoing stage of hostility."
- E.S. Fiorenza, *In memory of her* [see above];
- S. Dowell & L. Hurcombe, *Dispossessed daughters of Eve* (SCM, 1981).

Women in society

(a) Women in history

- * Antonia Fraser, *The weaker vessel* (Weidenfeld & Nicholson, c.1984);
- * M. Prior ed., *Women in English society 1500-1800* (Methuen, 1985);

- (b) **Women and power/authority**
- * L.A. Tilly & J.W. Scott, *Women, work and family* (Holt, Rinehart & Winston, c.1978) - looks at women at home, and women in relation to the economy;
- (c) **Women in Australian society**
- * N. Grieve & A. Burns eds., *Australian woman: feminist perspectives* (OUP, 1981);
- * N. Grieve & A. Burns eds., *New feminist perspectives* (OUP, 1986);
- * A. Summers, *Damned whores and God's police* (Penguin, 1975);
- * S. Willis ed., *Women, faith and fêtes: essays in the history of women and the church in Australia* (Dove, 1977).

Women in the Bible and the Early Church

- * M. Evans, *Women in the Bible* (IVP, 1983);
- * J.B. Hurley, *Man and woman in biblical perspective* (IVP, 1981);
- * B. Witherington, *Women in the ministry of Jesus* (CUP, 1984);
- * E. Clark, *Women in the early church* (Michael Glazier, 1983).

Women in Church History

- * Jean Laporte, *The role of women in early christianity* (Edwin Mellen Press, 1982);
- * K.C. Sessions & P.N. Bebb eds., *Pietas et societas; new trends in Reformation social history* (Sixteenth Century Journal Publications, 1985).

Women in Ministry

- (a) **Gender relationships in the context of the church**
- * M. Langley, *Equal woman* (Marshall, Morgan and Scott, 1983);
- * R. Essex, *Woman in a man's world* (Sheldon, 1977);
- * C.F. Parvey ed., *The community of women in the early church* (WCC, 1983).
- (b) **Women's ministry in the early church today**
- * J. Danielou, *The ministry of women in the early church* (Faith Press, 1961);

- * K. Giles, *Women and their ministry* (Dove, 1977).

(c) **The ordination of women**

- * M. Furlong ed., *Feminine in the church* (SPCK, 1984) - presents theological perspectives on women and ministry, the nature of priesthood and hence the validity of women's ordination;
- * P. Jewett, *The ordination of women*, (Eerdmans, 1980);
- * J. & D. Muddiman, *Women, the Bible and the priesthood* (Movement for the Ordination of Women, 1984).

Women's Spirituality

- * J.W. Conn ed., *Women's spirituality; resources for christian development* (Paulist, c.1986).

Women in the Third World

- * J.B. Pobee & P. von Warenberg-Potter eds., *New eyes for reading* (WCC, 1986) - a collection of biblical and theological essays and reflections of women from Africa, Asia and Latin America, presenting new insights, new freedom, new commitment;
- * J.C. & E. Low Webster eds., *The church and women in the third world* (Westminster, 1985) - contributors present the results of research as a basis for evaluating christian images of women, the role of women in the church, and the impact that the church has had on the status of women in general.

Australian Writers

An essay of this type cannot do full justice to the quantity of literature available on this vast topic of feminism and feminist theology. My references must necessarily be selective. However, as an Australian, writing from an Australian perspective, my survey would not be complete without reference to the many Australian writers who have contributed in various ways to women's studies in the past two decades:

- * M. Dixon, *The real Matilda: women and identity in Australia 1788 to the present* (Penguin, 1984);
- * Leon Morris, John Gaden, Barbara Thiering, *A woman's place* (Sydney: Anglican Information Office, 1976);
- * K. Giles, *Created woman* (Acorn, 1985);
- * Francis J. Moloney, *Women first among the faithful: a New*

- Testament study* (Dove, c. 1984);
- * Brendan Byrne, *Paul and the christian woman* (St. Paul Publications, 1988);
 - * M.A. Franklin & R.S. Jones eds., *Opening the cage* (Allen & Unwin, 1987);
 - * J. Gaden, *For the love of women: a discussion paper* (Melbourne: Education Group of the Movement for the Ordination of Women, [1985]);
 - * C.H. Sherlock, P. Sherlock, J. Pryor, R. Banks, B. Ward Powers, K. Giles, G. Cowling et al. - various articles in *Interchange* 1975-1978.

Journals

Of course, quite apart from monographs, a great deal of the literature of feminist theology has appeared in numerous journals. There are now journals specifically concerned with women's studies - e.g. *Women-Church: an Australian Journal of Feminist Studies in Religion*, and *Journal of Feminist Studies in Religion* [Scholar Press, available in UK through T&T Clark]. However, many articles also appear in the biblical and general theological journals. A search for such materials via *Religion Index One: Periodicals* is not such a simple matter: the thesaurus gives us a long list of possible search terms.

Conclusion

It can be seen from this scant survey that the literature available covers a wide range of themes within the subject of feminist theology. It looks at the whole spectrum of the status of women within society down through the ages, and in biblical and christian contexts; thereby we are enabled to see more clearly our own situation in the late twentieth century with respect to history and to our own culture. Within this broad field, particular works focus on quite specific aspects: hermeneutics, women's roles, ministry, etc. The value of this literature within theological education lies in its function of promoting discussion and raising issues, whether the works are prescribed as foundational texts or secondary reading. No theological library can afford to ignore this literature.

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ANZTLA CONFERENCE 1990

"PRACTICALITIES"

Conference Dates: Thursday July 5th 1990 (Registration at 4.30pm)
TO
Sunday July 8th 1990 (Closing with lunch at 12.30pm)

Conference Venue: Pius XII Seminary,
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Banyo, Queensland.

Cost: Approximately \$150.00
(Includes registration, meals and accommodation, and
Conference Dinner. This could change if Banyo prices
increase in 1990)

(N.B. The Conference is one day longer than previously. This gives us a
little more "slack" in the overall programme; we've also scheduled a
bus trip and picnic lunch to Queensland's beautiful Sunshine Coast and
its hinterland)

Full programme details will be published early 1990.

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